

THE PACIFIC

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A Song of Cheer.

“A singer sang a song of tears,
And the great world heard and wept;
For he sang of the sorrows of fleeting years
And the hopes which the dead past kept;
And souls in anguish their burdens bore
And the world was sadder than ever before.

A singer sang a song of cheer,
And the great world listened and smiled;
For he sang of the love of a Father dear
And the trust of a little child;
And the souls that before had forgotten to pray
Looked up and went singing along the way.”

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"God is good," said the old man in his testimony at prayer-meeting. He was over seventy years old, crippled with rheumatism and poor. His wife and son, an only child, had died in the preceding winter. He was alone, and it was thought that he would have to go to the county poor home soon, yet his trials had only brought him nearer to God, and gave him, perhaps, a clearer understanding of the law of compensation, and in his faith he said, "God is good." Those three words were a testimony wonderful to those who knew the old man's life story.—Roy J. Kelly.

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Nothing "Mean."

A celebrated French scholar of the sixteenth century, called Muretus, who was of insignificant appearance, was taken ill on a journey and carried to a hospital where he was not known. His illness was an uncommon one, and the doctors decided to try an unusual cure; one foolishly said to another in Latin, thinking their patient would not understand, "We may surely venture to try an experiment on the body of so mean a man." "Mean, sirs!" exclaimed Muretus, speaking to their great astonishment in Latin also, "can you venture to call any man so for whom the Savior of the world did not think it beneath him to die?"

THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal.

W. W. FERRIER, Editor.

Thursday, October 30, 190

A Resolve.

"If any little word of mine
May make a life the brighter,
If any little song of mine
May make a heart the lighter,
God help me speak the little word,
And take my bit of singing,
And drop it in some little vale
To set the echoes ringing."

"Aloha's talk to the Santa Clara county Endeavorers, which we publish this week, has value because it brings citizenship down to a plane where every aspiring soul may practice it. It magnifies every-day service, shows the importance of doing the duties that lie close about us, and estimates properly every work that is done with a desire to be helpful. Young people, and old people too for that matter, need to have just such thoughts impressed upon their minds. The Endeavorers who set themselves to see that they do their part in bringing their churches to the close of the year without debt, who serve at the table and in the kitchen at socials, who decorate the church with flowers, who weave nets of loving fellowship to win the stranger are as necessary as the singers of sweet solos, the gifted speakers or the fervent prayer offerers. There are diversities of gifts today as of old; and what is needed to make the church a mighty power for good is that all get in somewhere and make the best use of whatever talent God has given them. Everywhere in the church and in all those interests in which the church should have part there are places to work, opportunities to do good, chances to make the world better and to bring in more fully the reign of him upon whose head sometime are to rest all crowns. Happy they who grasp these opportunities and make themselves workers together with God for the upbuilding of his temple of right and righteousness. We are glad to publish Aloha's talk and to scatter far more widely the good seed planted by him in the minds and hearts of the Santa Clara Christian Endeavorers. May the seed find lodgment in good soil! And may it result in multiplying the number of men and women who will live with that spirit of helpfulness which is so prominent a characteristic of "Aloha" himself.

Rev. F. C. Meserve of New Haven, Conn., will supply Plymouth church in this city for the next four Sundays.

For thirty years Mr. Samuel D. Mayer has filled a triple position in the First Church of San Francisco, and has done it well. He has now, however, made a change, and a tenor singer has been employed. Mr. Mayer still presides at the organ, and directs the choir, and his superior in this work cannot be found. He has the confidence and esteem of the church, and it is universally hoped that he may be able to do this work for the next thirty years. The change that has been made has led to the placing of the quartette at the front of the organ loft, all together, and the result is a great improvement in the tone of the singers, and the blending of the voices. The music of this church was never in better shape, and the musical service last Sunday evening was one of the best. There will be a service of this kind once a month for a while.

A large amount of space is given to Oregon in The Pacific this week. The brethren in that State had a splendid Association meeting and they wish others to know it and to know of it. They have ordered five hundred extra copies of The Pacific so that something of the inspiration of the meeting at Salem may be carried throughout the State. It was wise action on their part. A resolution printed in the report of the meeting by Mr. George H. Himes shows the estimate placed by them on this paper, representative of the Congregational interests of the Pacific coast.

The Sacramento Valley Association, at a called meeting in connection with the State Association at Petaluma, received several new ministerial members, endorsed one licensed lay preacher, and accepted the invitation of the church in Rocklin to hold its next meeting at that place.

Next Monday at the meeting of the ministers of San Francisco and vicinity, the Rev. Dr. Mooar will speak concerning "The Zionist Movement." Officers will be elected for the ensuing six months.

On account of so much Oregon matter we had to omit the Sunday-school lesson notes this week. The notes for two weeks will appear next week. Also the Christian Endeavor notes.

Those of our readers who do not know it may be glad to learn that "Aloha" of The Pacific is the Rev. E. S. Williams of Saratoga.

Acorns from Three Oaks.

Aloha.

(A talk to the Santa Clara County Christian Endeavor Convention at Saratoga on the theme "Citizenship a Daily Affair.")

I am not given to talking in a strange tongue at Christian Endeavor meetings. But I have turned to my Greek testament very sure that what is in my heart for you today is in accord with the teaching of the great citizen Paul. Addressing the Philippians that early and mighty Christian Endeavorer wrote in the first chapter and 27th verse, "Only let your conversation be as cometh the Gospel of Christ." This word conversation is the last meaning given in the lexicon to the Greek word he employs. The first is citizenship. The Greek verb has the same root with our word politics. Two syllables are unchanged. Politeneshe—exercise citizenship. In politics, conversation, life, let everything that you do be as cometh the Gospel of Christ. There you have it, straight from the shoulder, out from the heart of that tremendous preacher who so appreciated his citizenship as to boast that he was "free born" and "a citizen of no mean city." Well said, Paul. You are a welcome witness to our convention. Some of you friends who came from "the Garden City" can quote another Bible verse today, "With a great price obtained I this freedom." Let it sharpen our conception of what good citizenship is, to consider for a moment what it is not. It is not the firing of youthful ambition on some notable day of Junior Endeavor rally when some candidate for office comes into the Society and pats a boy on the back and declares he may some day be the President of the United States. It is not running for Governor on an Independent ticket because some shrewd neighbors can scent some loaves and fishes if they can construct for you a cunning vote-catching platform in a time of political unrest. It is not a "still hunt" for State Senators and representatives who will elect you Senator if you can manage enough votes for them. I am sure it is not good citizenship to grind deep into the coal dust of smoky Pennsylvania thousands of poor miners who have suffered in the old world and have come under the Stars and Stripes to eat the head and taste the sweets of freedom. Gold is accursed stuff if acquired by bringing on a fuel famine in the shivering East when God has provided a beautiful supply of coal in the generous bosom of mother earth. It is more like "Good Citizenship" to listen to pleading and patriotic editors, to the wails of chilly childhood, and the brave and kindling appeal of a magnificent President. Intelligent consent to sound and sensible arbitration is good citizenship. Arbitration has the magic of the world's forward march in it. It is a watchword of the good time coming. It has the ring of Confucius' Golden Rule which the Master Mechanic of Nazareth sent sounding down the ages among all interested artisans with his positive affirmation, "Whatsoever ye would that men should do to you *do ye even so to them.*" It is ever the genius of Christianity to gather the ethical good-sense of all other religions and energize them with a divine command. I burn to help make arbitration one holy war-cry of onward Christian Endeavor, for I realize with a throbbing heart that I speak to influential men of the 20th century. As the Kingdom comes women too grow up into citizenship. The foe of arbitration is a boss. Hence "Boss" is a term of bad citizenship. No boss can be a good citizen in a republic. True democracy spurns him. He may ride a high horse for a season in a band of Turkish robbers and ravishers, but Christian chivalry shall unhorse him. He is doomed to wither before the snow-storms of white

ballots as black scale shrivels under Bordeaux mixture. A boss is an excrescence on the republican body politic. A boss is out of place in a Christian church. He will ruin an Endeavor Society. God pity the home that is bossed. Men, brethren, sisters, leaders, enthusiasts, arbitrators—these are all good words—not opposed to good citizenship. Agitators, reformers, apostles, are good civic words. But boss, dictator, schemer, are bad words. They stand for bad forces. They incite a good citizen to declare, almost swear, rebellion and reform. Religion is reasonable service, righteous rule, pure citizenship, good government by all, and for all, and with the intelligent consent of all.

Striking is bad citizenship unless all peaceful efforts for arbitration have failed. It may become a high duty of citizenship.

Dynamiting of the innocent and the wanton destruction of property is the worst kind of citizenship. It makes hungry children yet hungrier. It gives coal barons and all cruel capitalists their only standing ground in the world of a just God who will some day grind organized selfishness to powder.

All selfishness is bad citizenship. Out on the man who runs for office mainly for the loaves and fishes, who opens a country road only that he may sell suburban lots, who develops a mine simply that he may become a mineral king.

Good Citizenship Simple and Beautiful Service.

What a simple and beautiful service citizenship becomes when Christ's Law of Love controls an obedient soul! John Wesley said, "When true religion comes into the home even the cat and the dog are happier." The neighbors' kids and colts will find it out too. The Good Citizen is a useful householder, a reliable ranchman, a straight business man. He views the state not as his field of plunder but the aggregation of the patriotic, the commonwealth of these who live for the good of all. When he hurts his foot, or jars his wheel on a jolting stone left in the road he does not hurl maledictions on the Supervisors but himself puts the obstacle one side. He will promptly put a danger signal over a broken bridge, to save a noble horse's legs, and prevent a bill to the county. He calms women's fears and considers children's tears.

Some day an artist will paint the picture of President Roosevelt vaulting a stone fence, in western Massachusetts in vacation time to help an astonished farmer round up some unruly cattle. The chief magistrate was not up early rustling for votes. It was not his ideal of citizenship to have horned cattle among the school children on the highway. He did for other children what he would wish to have done for the safety of his children. Human and neighborly helpfulness are stepping-stones to the highest and broadest citizenship. The example is worth the bringing from Massachusetts to California. You will pardon the enthusiasm of a hunter and fisherman which finds a lesson of citizenship in the vacation of President Roosevelt at Oyster Bay.

He left his home comfort to spend a whole night with the Presidential kids on the Long Island beach. With the flavor of clam chowder and the warmth of the tent blankets, brighter than the sparks of the camp fire on which I doubt not Columbia's guardian angel looked with delight, were surely mingled lessons of patriotism and good citizenship.

The republic may reap the fruit in the ninth generation of Roosevelts.

If the busy parents wish to keep their boys from saloons and reform schools it is the part of good citizenship to unbend with them in clear recreation.

It is very good of all these busy candidates to decorate our trolley poles, water tanks, and drinking troughs, and fill the albums of enthusiastic young women with their photographs. Serious optimism believes we shall be better citizens for all these arousements to civic faithfulness. Yet remember endeavorers that good citizenship consists in patriotic practice all the year. Fourth of July and election day ought not expose the leanness of our service the rest of the year.

A homely story is told of the awkward but noble Abraham Lincoln. He turned back on his road across a country bridge to rescue a wretched pig, which, helpless in the mire, was squealing an appeal to the coming great emancipator. Lincoln's characteristic explanation was, "The kindness was really to myself. I could not bear to hear the pig squeal." How prophetic of the great heart who was in God's training to strike off four million manacles from toiling bondmen, who bound the nation and unbound the slave." What a life of service led up to the Emancipation Proclamation and the speech at Gettysburg.

If we could know which of all these swarming candidates would most kindly take into his wagon a tired tramp with his roll of blankets, or give a lift to a foot-sore Japanese, with his big basket, or treat John Chinaman like a man and a brother, we should be safe in voting for him. "Foreign Devils" and "Boxers" are not converted by cruel ostracism. The God who was jealous for four millions of his image carved in ebony has not turned his back on millions of Mongolians. We have a Jeffersonian reason to tremble for our country when we remember that God is just. Kindness to all men is good citizenship the world over.

Good authority assures us this is not a year for "Scratching." Thank God for all the fruitage of good endeavor preaching and faithful editorial practice. Yet "Eternal vigilance is the price of liberty."

Determined and persistent "scratching" has been a very, very, very manifest duty of good citizenship. It may become so again.

Good Citizenship is a Daily Affair.

Lest you go home and say I made citizenship an all-day affair, I bring you a concrete example of a daily need of good citizenship. Doubtless it might be paralleled all over our Golden State. There is undoubted need of a direct road between Campbell and Saratoga.

The "Campbell Visitor" has a roundabout route to find us. Tourists start out from San Jose and get lost in the wide orchards of fruitful Campbell. Rural delivery messengers with Uncle Sam's mail bags are bored with questions, "How shall we get to Saratoga?" If all residents were citizens of right ambition and generosity, the burden of the Supervisors would be an easy one.

Men of Santa Clara County, you will not need a great ranch to cover your reluctant bones. Six feet by two will suffice for the biggest of you. It is good citizenship to "mend your ways," to make road building easy. It is faulty citizenship to oppose public improvements. I would rather merit the inscription on a modest tombstone, "He was a good citizen," than fall heir to Carnegie's millions.

Good citizenship is often true business sense. Without doubt it has paid the Garden City Bank to mark the gateways of Santa Clara valley with the best and most

uniform name-plates in our State. The personal labor it has involved and the kindly way in which it has been done, stamp the service rendered with the distinct mark of good citizenship.

"That the beautiful "Twenty-seven Mile Drive" can be easily taken by timid women or by a child who can drive a gentle horse is largely due to the good citizenship of these Garden City Bankers. They have marked the way. When you Endeavorers enjoy a "Rally" at Castle Rock on this rare mountain road, you will see the charms of Saratoga and Los Gatos Canyons. Nine miles of a Summit Road will gladden your eyes with sights of valleys, virgin forests, distant mountains, Monterey Bay, beautiful as the Bay of Naples, and the wide Pacific Sea. Citizen mountaineers are loyally laboring together to improve this royal road. They are justly proud of its sylvan beauties and rocky marvels. They plan to bring sweet spring water to sweating teams and thirsty excursionists. What if they do attract city-men whose gold shall replace mountain cabins with costly chateaux? Does not our Bible say that "Godliness is profitable unto all things having the promise of the life that now is as well as that which is to come?" Good citizens bring good neighbors. Good neighbors have a cash value and are worth more than gold. A notable experience in Oregon two years ago heartens me to urge endeavorers to such homely but helpful service as putting up wayside finger-boards. Coming down from the deep snows of Crater Lake where to an elevation of seven thousand feet we enthusiastic parsons had laboriously carried a pail of trout for fifty tedious miles to plant in that wonderful mountain lake, we met a stalwart young woman whom we correctly guessed to be a school teacher. There was good reason for the troubled look in her eyes as she asked the way for her fine horse was worn with his heavy load and a storm was lowering over the mountains. We directed her to our open-air campmeeting place of the previous night, twenty miles from a house, and came on our way homeward with such sympathy for the storm-threatened woman as that tremendous wilderness compelled.

Superintendent Clapp of the Oregon Home Missionary Society took much pains to inquire into the experience of that benighted traveler. Because there was no signboard at the crossing of the Rogue River, she took the wrong road. Lost in the driving snow she unharnessed her horse and supplying herself with blankets and food from her wagon, she wandered on horseback five days and nights in that lonely wilderness before she found her way out. Since that painful observation of the need of wayside signs I am justified in urging Pacific Coast endeavorers to make directions easier for those who follow them among our glorious mountains. With your Bible and your alpenstock, your fish-pole, and your C. E. song-book, take a few new shingles, a little cup of paint and some nails. Make your mark as you go. Have you ever gone miles out of your way on an unmarked road and mourned the lack of public spirit in those who should have placarded the corner roads? There was a bewildering cross roads corner about six miles from Salinas; but for a brave little endeavorer who followed me up on horseback and turned me back I had had a cold night in the mountains. The Mayflower Endeavor Society of Pacific Grove marked those corners so well that a wayfaring endeavorer will not err thereon.

May many of you live to guide your friends into the Big Basin which is to take noble rank among America's great parks. What splendid citizenship it was in our

artist, A. P. Hill, and Reverend Father Kenna to picture and pray, to push and to pull, to pioneer and persevere, hourly, daily and every day until that good bargain was completed, the glorious redwoods saved, and the royal pleasure-ground opened for all time for the children of a king to enjoy. Three cheers for Father Kenna and Andrew P. Hill! (These cheers were given and the Chatauqua Salute.) Good citizenship is a daily duty. I had written down to the San Jose Coffee House as a rare product of good citizenship and the best temperance argument in San Jose. Since the C. E. veteran Wm. G. Alexander is to speak of it I will be content with a preliminary "Amen."

Beloved, I know that mild-eyed cattle, grateful dogs, noble horses, charming children, enthusiastic tourists and indeed, the suffering world will profit by your profounder belief that Christian life is daily citizen service.

Let him that is greatest among you all be servant of all in the name of Him who is the Christian Endeavorer's Saviour. May your serene life and sweet spirit emphasize your imitation of the Master's witness, "I am among you as one that serveth."

Loyalty in Bearing Financial Burdens.

(By B. S. Huntington, The Dalles, Oregon. Read at the State Association of Congregational Churches at Salem, Oct 21, 1902.)

The New Testament is full of texts suitable for the suggestions contained in this paper; if any text is necessary: the following will perhaps serve the purpose as well as any:

"And He said unto them, render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's," Luke 20-25.

Or the other injunction of the Savior:

"Give and it shall be given unto you. Good measure, pressed down, and shaken together and running over shall men give unto your bosom. For with the same measure that ye mete withal it shall be measured to you again." Luke 6-38.

The loyalty with which we bear the financial burdens of the church is the certain practical test of the value we ourselves place upon our religion. No one thoroughly imbued with the true spirit of the religion of Jesus the Christ, and fully alive to its interests and fully weighing its possible influence in and upon our lives hesitates to bear any of the burdens it imposes; the giving out of what we have received from the maintenance of the work of the church is possibly the lightest and certainly the plainest of our Christian duties. Yet there is no more serious ever-present difficulty confronting the ordinary church than the successful management of its finances so that its financial obligations can be promptly met.

Loyalty, according to earlier and more literal definitions, involved the idea of recognition of and obedience to law, but we have wandered from this idea to some extent and now the more generally accepted use of the word involves the meaning of an attachment or fidelity to some principle or government or ruler, or something representing the one or the other. Many a man who counts himself absolutely loyal to his political party and who will shout loud and long for its candidates never contributes a cent or an effort, other than exercising the privilege of voting, toward promulgating or establishing his party principles. Most citizens are loyal to the national flag even to the extent of eagerly enlisting in a fighting force to uphold its honor and prowess; yet not a few—almost a majority—do not hesitate to

evade the letter and spirit of the tax or customs laws by which the government must sustain its very life.

Should we all strictly observe, in our religious as well as in our civil relations, the command first quoted as a text, one of the great embarrassments of both church and state would be removed and the lives of tax assessors and church treasurers would be relieved of anxious care. Whether or not it is true that our consciences are more dull with respect to laws relating to taxation than other laws, it ought not to be true that the members of the Christian church are less loyal in meeting and bearing the financial requirements than in praise or prayer or any other respect.

A New England College President, who is a close observer of men and a careful student of history, and a Doctor of Divinity withal, recently said that "it is much easier to be pious than to be honest." This should not be true and it would not be true if piety is—as it should be—something more than a mere outward expression of religious enthusiasm, or rather the exhibition of a pretended religion. Yet it is the experience of many a church treasurer that it is easier to elicit from some church members a devout "amen" or a long prayer than a loyally generous contribution of gold. A failure to meet our just indebtedness to those who supply our bodily wants, if without good excuse, is justly characterized as dishonesty; the failure to bear more than what we ourselves consider a fair share or as much as our neighboring pew occupant considers our just share of the financial burden is often considered a necessary economy. If the obligations of the church are not met promptly, the burden is unevenly distributed. If our grocer should charge into our account the delinquent account of our neighbor we would feel that neither the delinquent or the grocer was doing the honest thing; yet as a matter of fact the failure of any one loyally to meet his share of the burdens of life makes the burden of those who are entirely faithful that much the greater; it is true in business—for the merchant must ask a higher price for the goods the paying trader buys in order to make good losses on bad accounts and it is more apparently true in church affairs.

A limited experience in superintending the finances of a church suggests the following means for inspiring and maintaining loyalty in bearing the financial burdens.

1. Conduct the financial affairs of the church upon strictly business principles; live within your means and when, with the closest economy consistent with usefulness, your means are inadequate to maintain life, cease to live. A bankrupt church, continuing to contract new debts is practically useless as a moral teacher. If all trustees would follow the example of the trustees of one church in this State, namely, call upon the members to pay up or have the church closed up, there would be less danger of the closing up and more general paying up, and there would be no church bankruptcies. I do not mean that debts should not be incurred; debts are often necessary and helpful; and they are not incompatible with correct business methods. The best conducted business enterprises use borrowed capital. But debts with no prospect of means for liquidation are strictly prohibited by the Saviour's rule; Render therefore unto Caesar the things which be Caesar's and are the certain destruction to efficiency in church work.

2. And this is like unto the first:—Pay as you go. Pay the minister's salary at least once a month, and all incidental expenses as they become due. Failure to render unto Caesar the things which are due to him is

a poor equipment for teaching the Caesars of the world to render unto God the things which are God's. There is no more reason for requiring the minister to wait upon the church for his salary than for a conductor or engineer to wait upon the railroad company for his salary. This rule may and probably will require opening an account with a bank; but a bank account is one of the best regulators of business. If the trustees of the church are men who can not arrange for a bank credit to the limited extent the church is justified in asking credit, it is time to elect other trustees, or convert and remodel upon Christian lines the business reputations of those you have.

3. At least once each year balance the books. If there is a surplus—and there ought to be, but never is—declare a dividend by dividing it among the denominational societies or sending it to some less fortunate or more poorly managed neighboring church. If there is a deficit—there should never be, but always is—make it up by a sheer lift before starting upon the new year. Place in the hands of every church attendant a financial report. Ignorance as to the condition of the finances breeds indifference; and furthermore, they who supply the funds have a right to know the disposition of them.

4. When the books are balanced and the year's business published, make a budget for the new year and determine upon a method for providing for it. Give every churchmember and attendant an opportunity to bear a part; there should be no name upon the church roll with whom the treasurer does not have an account. A judicious assessment as a basis for a courteous and kind appeal is of great assistance. Let a church officer or a committee say to each person upon the prepared list, we must secure a named sum for the coming year's expenses; we wish you to aid us but we do not ask or expect you to pledge more than you feel you are able to give and would like to give; that if you can assure us of a certain sum, naming the amount desired, to be paid some time during the year, either weekly, monthly or quarterly, and others whom we shall ask can do their part, the whole year's expenses will be insured and the church can proceed with its work without embarrassment. In a majority of cases there will be a cheerful and ready response; in some cases the suggested amount will be bettered; in very few will it be decreased.

5. Report to each subscriber the condition of his account at least quarterly and collect any balance then due. Every one owes the church quite enough without owing it a past due pledge of money. And we all ought to know (if we do not, the omnipotent book agent has been derelict with us) that the installment plan is an easy one. When the climb is evenly distributed the mountain is easy of ascent; it is the steep pitches and dead lifts that discourage the team. Frequent settlements are the sure safeguards against financial embarrassments.

Finally, whatever method is adopted to raise the funds necessary for the support of the church let it be systematic and of a kind that encourages spontaneity in giving; if an assessment is the basis for an appeal, make the appeal as a suggestion and not a demand. No one enjoys being held up even by a church treasurer or a trustee. A sour or begrudged contribution will never receive a blessing and carries with it little of benefit to the recipient.

Giving is or should be the result of loving and should have all of its attributes; then would it be true:

"It never was loving that emptied the heart
Or giving that emptied the purse.

Loyalty to the Laws of Our Country.

(Delivered before the Fifty-Fourth Annual Meeting of the General Association of Congregational Churches and ministers of Oregon at Salem, Oct. 22, 1902, by Ex-Judge Stephen A. Lowell of Pendleton.)

"Law as the rule of human justice and public order bears the divine impress of the majestic mystery of Sinai, illumined by those beatific commentaries of the Master of Mercy uttered in the presence of the multitude upon the grassy slopes of Kurn Hattin, as He announced to His disciples the portentous character of their mission to mankind.

"Law has existed, and still exists, untouched by these influences, but it is the law of the pagan and the savage and has contributed little either to civilization or the uplift of the race. It is the enthronement of force, the reign of absolutism, the survival of the strongest. Much of the Orient is withering beneath its blight today, as did the nations of Western Asia and Northern Europe when Sardanapalus ruled upon the Euphrates and the Caesars found glory in the sway of the sword.

"But the basic principles of that law which has been the concomitant of civilization, whether it be the common law of England, which the proud guidance of all English speaking people, save in Scotland or Louisiana, or the civilization of Rome, which obtains among the remaining races of Christendom, hark back to the Mount of Beatitudes and find life beneath the holy tables of stone upon the heights of Horeb.

"Loyalty to law, then, is loyalty to the commands of the Almighty, and recognition of the character and personality of Him who said, "Think not that I come to destroy the law; I am not come to destroy but to fulfill, for verily I say unto you, till heaven and earth pass one jot or one tittle shall in no wise pass from the law till all be fulfilled."

"Doubtless to His audience, and possibly to His disciples, that utterance of the Saviour seemed only to imply loyalty to the Hebraic ceremonial law and the Mosaic code, but viewed in the light of the passing centuries, it must be given a broader signification, and it may well be assumed that the adoption of the spirit of the decalogue in the statutes of the Christian nations is but a part of the divine plan for the regeneration of the race, and that the amplification of the commandments in the famed Sermon on the Mount had within its purview these later centuries, and the ultimate perfection of, and complete obedience to, all law.

"So viewing it, the Christian citizenship of a republic cannot escape responsibility either for the character of the nation's laws or their full and impartial enforcement, and he who seeks to do so because, forsooth he regard politics degrading or courts delusive, is neither loyal to his country nor to the example of that Christ whose name he bears.

"That this nation has been chosen by Providence as the central figure for the enactment of the mightiest drama of peace the world has ever witnessed, none who believe in the concrete influence of a God of Nations will ever deny. A war begun solely for the liberation of one Spanish colony and ending in the subjugation of another, a result undesired and unforeseen, both by Government and people, has placed us at once in the category of world powers and in the midst of a conflict for the control of Cathay.

"There can be no shrinking, no backward step. We are in the Philippines, and there we must stay until the flower of civilization shall bloom in its beauty, and until the principles of liberty there planted shall ennoble the thought of every islander and inspire the hope of every tribe. If we fail not in our duty the mantle of American

justice will ultimately whiten that mighty continent where man was born, and he will be born again into newer liberties and higher aspirations.

"Greater responsibilities, either moral or political, never rested upon any nation, ancient or modern. We shall prove equal to them, because failure belongs not to America, but there must be an arousing of public moral sentiment to keep the nation to its pledges, and a renewed political activity among men who would hold the Government above the level of commercialism. We can never reach the full measure of our work abroad until we perform our whole duty at home.

"Loyalty to law must signify the keeping of public faith and the maintenance of equality before the law. In a representative Government, legislative bodies must be assumed to speak the sentiment of the people. Have you, then, any share in the recent Congressional failure to do justice to Cuba, the refusal to fulfill the promise impliedly made when she was forced to adopt the Platt amendment?

"Is there any dereliction among the people when the civil and political rights sacredly guaranteed to the negro by the terms of the historic Constitutional amendments, are deliberately nullified by the states of the South?

"Could the spirit of the inter-state commerce act be continuously evaded in the interest of great corporations and to the detriment of private rights, by rebates and secret traffic agreements, were the masses loyal enough to equal privileges to insist upon enforcement?

"Where lies the blame for the wide-spread fraud in adulterated foods, shoddy clothing and wildcat securities, which brings disgrace upon our domestic commerce and pollutes the streams of honest trade?

"Personally, I do not regard the present formation of trusts as a public menace, but rather as indicative of a reaction against excessive individualism, a crude movement toward industrial ideals, and a promise of that alluring season when cruel competition shall be ended, and when men of common occupations shall realize their common interests and act together for common purposes and common happiness, but there is grim retribution awaiting the plutocratic vandalism which crushes the people and scoffs at the state, and rigid and impartial governmental supervision and regulation of public service corporations, great and small, has long been essential, and is being too long delayed. Does there rest upon you any responsibility for that neglect which permits the oppressive domination of corporate interests now coloring our national life, and which is becoming not only a scandal, but a veritable imminent peril? These organizations are creatures of the law, and must be subject to it. If the present generation continues to ignore the truth the next will witness the establishment of socialism.

"Loyalty to law must make all law vital.

"The gravest danger which confronts this country is the multiplicity of laws in the various states which are dead upon the statute books, laws to the unceasing breach of which the public gives tacit assent. We are in an age characterized by lawlessness in law enforcement, a sort of recrudescence of savagery, and there is arising a silent contempt, insidious and ominous, for those things which ought to receive both public approval and support. The open breaking of one law soon causes disregard for all law, and the influence of existing conditions is conducive to crime and productive of criminals.

"The statutes of the states which protect the Sab-

bath, prohibit gambling and the social evils, and impose a penalty upon bribery, are impressive monuments to the purity of the past, but are recognized today only in short spasms of public virtue or the vengeance of some political boss or private prosecutor.

"Our cities pass ordinances prohibiting vice and crime of every character, but they are generally enforced only so far as may meet the pleasure or affect the profit of municipal rings, or secure votes for the party in power.

"Laws for the protection of the sanctity of the ballot exist in state and Nation, and yet to the knowledge of every observing man, primaries are debauched, conventions controlled, and elections carried by shameless almost open, use of money.

"Licenses are granted to saloons under clear and salutary restrictions as to permission of gambling, sale of liquor to minors and habitual drunkards, and the maintenance of an orderly house, but although officials and public know that such restrictions are daily ignored, the cancellation of a license is almost unknown.

"Officers are elected to enforce the law. They seek their positions and take the oath of office with complete understanding that the spirit of the statute requires them to actively seek out and prosecute offenders of every degree, high and low, rich and poor, humble and influential, but it is patent to every observer that the average peace officer fails miserably in his duty, and that certain crimes and criminals are exempt from his official attention.

"It is an anomalous situation, but the fact remains that officials who boldly stand for law enforcement, become marked figures, and are paraded in the public press as heroes. Witness Theodore Roosevelt, as police commissioner, and William Traverse Jerome, as police justice in New York, Joseph W. Folk, as circuit attorney in St. Louis, Governor Van Zant in Minnesota, and Governor McBride in Washington. The situation is beyond analysis. Why should any man be entitled to special praise when he performs only his duty? The one answer is that duty is a plant which blooms too rarely in American soil.

"Loyalty to law requires the willing performance of the full duty of citizenship.

"There exists no legal command to participate in selections, but no higher moral obligation rests upon a citizen than that which requires him to vote at all elections, local, state, and national, and above all at caucus and primary, and he who is unwilling to do so cannot justly be heard to complain of the results of such election, either in men or measures. This Government is not a pure democracy, and the opinions of the masses can only be concretely reflected at the polls. No patriot can avoid politics in a republic. The great majority of men are honest and patriotic, desirous of officials and legislation representative of honesty and patriotism, and upon occasions when public sentiment is aroused and men who think alike act together, there is invariably a sudden retirement of the devotees of jobbery and debasement, and the advancement of men who stand for integrity and the honorable conduct of public affairs. Conscience ought to be all the incentive requisite, but legal compulsion may yet be necessary to induce exercise of the high prerogative of franchise, and save the state from the double curse of boss and machine.

"Is each voter in this audience accustomed to attend the primaries of his party and to use his influence and vote there for the selection of candidates known to rep-

resent the best in public and private life? How many upon election days abandon the pursuit of business and pleasure to make their presence at the polls count as an offset to the heelers of pelf?

"This is necessarily a Government of parties, and it is better so. The professional independent can never measure up to the standard of the clean party man in usefulness, and we may as well accept the situation as it is. No party can be perfect, because it is necessarily composed of men who are all imperfect; but the party is always what the active men in its ranks make it. Our duty then is to ally ourselves with that organization whose policies most nearly represent our convictions, and then to participate in its counsels bravely, unselfishly, making it, as far as our influence goes, count for cleanliness, progress and equal rights. This is a practical age, and the timid and exclusive are of small importance in its affairs. Men must mix with men, in sympathy and conflict, to make the party yield its best. There will be rare instances when for moral or public reasons its candidates cannot be supported, for there are higher things in politics than party, and no citizen will be justified in surrendering to the keeping of any man or body of men, either his vote or opinion, but that cannot lessen attachment to the principles espoused or absolve from duty in the organization.

"It is well to remember that energy and intelligent activity avail everywhere. The twentieth man leads the other nineteen, and if we would help to mold legislation and effect anything toward just and impartial enforcement, we must not shrink from elective effort and party burdens.

"This country is not in the remotest danger from anarchy or anarchists, but its institutions are gravely menaced by present neglect of public duties on the part of men who would, if occasion required, willingly face the shotted cannon against an open foe. But the menace surely is present for all that, because the forces of selfishness are forces of disruption, and in the supine carelessness of men of honor, the jugglery of corruption finds its opportunity.

"The call was never so loud in American politics for earnest, unselfish, courageous effort on the part of that element in our citizenship which would enthrone the spirit of the moral law. The need is of that loyalty which is willing to make sacrifice and persist to the end.

"Again, we must remember there is a dual allegiance incumbent upon citizens, namely, to the law and the instrumentality of its application. Men criticise the courts of justice, charging them with fostering delays, inconsistencies and beclouding technicalities. The subject is a favorite and rich field in which the fanciful and careless may mingle substance and shadow when conversation lags. Such habit is both wrong and dangerous. Not that courts are above criticism for there is no halo about the heads of judges, nor are there white wings beneath the coats of lawyers, but the danger lies in the unwarranted belittlement of one of the safeguards of our liberties. Next to the holy sanctuary of the God of Justice, must forever stand the stately temple where justice is administered, as the forum of human equality, because, despite the cruel slurs of the thoughtless, there alone are recognized and defended at all times and upon all occasions the common rights of men.

"The jury system is the special object of attack, and the fact presents neither a pleasing augury of safety nor a high compliment to the judgment of the people, because the faults of that system are wholly traceable to

the unwillingness of men to perform jury duty. The verdict must always reflect the average judgment of twelve men, and is usually right. The times when it is in error are usually those when good men drawn on the panel have solicited excuse from service, and judges have been compelled to fill their places from bystanders, too many of whom are loafers. There should be no exemption from jury service, except for physicians, and no excuse except from illness.

"Courts are entitled to your confidence and they require your fidelity. Are they receiving it?

"If you are delinquent indeed, and you are assisting, negatively perhaps, to undermine one of the bulwarks of the nation, the chiefest buffer of peace against the blows of violence and greed.

"Such, in suggestion, are some of the perils which threaten first the ship of state as she sails in her majestic pride upon the ocean of civilization. With priceless promises to humanity she is laden and the voyage is long before her. Before she can reach her ultimate harbor these perils must be overcome.

"How shall the triumph of moral rectitude be attained?

"The history of Teutonic advancement is radiant with answers to that inquiry. The matchless story of the growth of human liberty, the reign of law, from the Marcomannic struggle in the German forests against the imperial authority, through Runnymede, to the adoption of the Declaration of Independence and the Proclamation of Emancipation, is the history of protest and of conflict, protest against the corrupting banishments of wealth and power, and conflict with the forces of privilege and disorder.

"And here in parenthesis let me say, that the ties of blood and religion, the cementing force of common achievements in the cause of human freedom, and the need in world affairs of the stability which can come from no other source, ought to bring together England, Germany and America in a bond of union to last until the grand diapason of human justice shall be struck in Government measured by the standard of the Golden Rule. Such a union in good faith established, and with recognized purpose to promulgate the historic civil creed of the Germanic race, would advance the cause of civilization one hundred years. Religious, individual and political liberty under the law, is the noblest heritage of the twentieth century from myriad conflicts of a strenuous past, and that is German, English and American.

"But to revert. It was not the religion, but the abuses of the mother church, which called forth those potential fulminations of Luther which altered forever the current of sacred thought and conduct.

"John Hampden elected to make a final contest against the arbitrary exactions of Charles, not for the money, but the principle involved, and although condemned by a court pliant to royal orders, his course triumphed when the throne of the Stuarts became the seat of the first Tribune of the plain people, the Puritan of Puritans, Oliver Cromwell.

"It was not alone the Stamp Act but the injustice of many laws and the character of their enforcement, which aroused the fathers to throw off the yoke of England. The Puritan and cavalier had brought with them to the New World, that profound reverence for law, which is distinctive of the English speaking races but in the free air of America their children had coupled with the creed of the Roundheads that right is higher than law, and that to secure it, when other instrumentalities fail, revolution is justifiable.

"It was not so much the crash of conflicting conceptions of government, the difference of constitutional opinions, which induced the significant fraternal tragedy ending at Appomatox, as the conviction aroused in the North by the glowing pen of Garrison and Mrs. Stowe and the burning lips of Wendell Phillips, that the barbarism of human slavery was alien to our institutions and must be ended forever at any cost.

"The immediate remedy for the menacing perils which confront us will need not war, but can be found in an enduring coalescence of law-abiding men and women, for the teaching of loyalty to law, purging the statute books of laws which permit special privileges, and for securing the impartial enforcement of those which safeguard private rights and public morals—the organization of a White Rose League, if you please, political in its character, non-partisan and non-sectarian in its requirements, including in its membership men and women alike, with no pledge except devotion of law and social order, the performance of every duty of the citizen in the highest interest of the state, the support of only those candidates for public office whose character and practices are a guaranty of allegiance to the public weal. Such an organization would be found a specific for the ills of state, and would be effectual to just the extent that the people joined it and adhered to its purposes.

"Law in itself is an impotent, inoperative thing. It must always be vitalized and sustained by public sentiment, and it dies when that power forsakes it. Law breakers, official and delinquents and political obscurants know this and fear nothing so much as organized public sentiment. They realize their own weakness, and depend invariably upon the apathy and division of the forces of right.

"The demand of the age, the supplication of the weaker races of the earth, the need of America, is the coronation of common justice; the recession of arrogant wealth, the subsidence of parvenue, the retirement of the huffing official, the cleansing of political life, and a renaissance of unselfish citizenship.

"The comprehensive plans of the Almighty will be carried to their consummation, the law will be fulfilled—by us, let us hope, but in any event by a people loyal at once to the immutable, moral code, and the God who declared it."

The Oregon Association.

BY GEORGE H. HIMES.

The fifty-fourth annual meeting of the Congregational Association of churches and ministers of Oregon met with First Congregational church of Salem at two o'clock, October 21st, and was organized by electing Rev. Mac H. Wallace, Eugene, moderator; Rev. J. M. Dick, Hubbard, assistant moderator; Prof. James R. Rev. F. D. Healy, Condon; Rev. Elwin L. House, First don, assistant clerk; Rev. Daniel Staver, Forest Grove, registrar for three years.

Rev. H. A. Ketchum, of the Presbyterian church, Mr. Ritchie of the Christian church, and Rev. W. G. Eliot of the Unitarian church, were invited to sit as corresponding members.

The attendance at the opening session was unusually large, and a good deal of enthusiasm was manifested.

Three ministers who have recently been called to pastorates in the State were cordially welcomed, as follows: Rev. F. D. Healy, Condon; Rev. Elwin L. House, First church; Portland; and Rev. S. A. Arnold, Clackamas.

The general theme of the Association is "Loyalty." The specific topics treated during the afternoon were "Loyalty to the Sunday-school," by Mrs. Walter Hoge, Forest Grove, and "Loyalty In Bearing Financial Burdens," by B. S. Huntington, The Dalles. These papers were very helpful and suggestive, and were discussed at length.

The "Narrative of the Churches," by the registrar, Rev. Daniel Staver, Forest Grove, gave a brief review of the work in each Congregational church in the State, and indicated that substantial progress had been made during the year. Thirty-five churches reported, and of these thirteen reported additions to their membership during the year of 265.

After an enthusiastic praise service, led by Rev. J. M. Dick, the Associational sermon was preached by Rev. T. V. Jones, of the Hassalo Street Church, Portland, after which a brief address was given by Mrs. A. P. Peck, of the American Board Mission, at Paoing Fu, North China.

On the assembling of the association the second morning, Rev. Howard N. Smith of the C. S. S. & P. S. led the devotional service.

Under the head of "Loyalty to the Denomination," Rev. J. J. Staub, of Sunnyside Street Church, Portland, presented a paper on "What is Denominational Loyalty?"

The work of the Congregational Benevolent Societies was placed before the Association, as follows: Rev. D. B. Gray spoke of "Their Claims Upon Our Substance;" Rev. Seth A. Arnold upon "Their Literature;" "The Sunday-school and Publishing Society," by Rev. H. N. Smith, superintendent.

In his remarks he referred to the organization of the Society, in 1824, traced its work to the present day. Referring to its specific work in Oregon, it was shown that its expenditures in Oregon for the year ending April 30, 1902, were \$3,163.57, and that the receipts from the field were \$329.66. The number of Sunday-schools aided in the State, 102; number of grants, 270.

In making an appeal for larger support, it was stated, after careful examination of the best sources accessible, that 75 per cent. of the children in the State were not reached by the Sunday-schools of any denomination.

"The Church Building Society" was presented by Rev. F. V. Jones, of the Hassalo Street Church, Portland. It was shown that aid had been granted to 8,282 churches since its organization and that all but three of the churches in Oregon had been aided by it; that it was distinctly missionary in its purposes, and that those who withheld their support from the Society were doing serious injury to the cause of Christianity. Rev. J. M. Dick, of the Hubbard Church, stated that a church was now being erected in his parish, the Bethel, and would be completed without appeal to the C. C. B. S. Society for aid.

The next sub-topic, "Loyalty to the State," was taken up and its subdivisions discussed as follows: "The Value and Danger of Trusts," by Prof. James R. Robertson, of the chair of History, in Pacific University, Forest Grove; "Some Present Day Labor Troubles and Their Solution," by F. McKercher, Portland; "How to Deal With the Liquor Question," S. C. Pier, Portland; "Loyalty to Our New Possessions," Mrs. J. R. Robertson, Forest Grove. Spirited discussions of a general character followed, participated in by many, particularly relating to the question of temperance, about which there were differences of opinion as to the best methods, but the prohibition idea seemed to predominate.

Rev. W. S. Holt, Synodical missionary of the Presbyterian churches of Oregon, presented credentials as fraternal delegate from the State Synod of that body, and was most cordially welcomed.

Committees for the ensuing year were elected as follows:

Sunday-school, Mrs. Walter Hoge, A. E. Wheeler, Mrs. S. A. Lowell.

Pacific University, Rev. Elwin L. House, Judge S. A. Lowell, Mrs. E. M. Wilson

Temperance, Rev. S. A. Arnold, Mrs. O. A. Thomas, Mrs. Jennie Moore:

Denominational Comity, Rev. W. C. Kantner, Rev. P. S. Knight, Rev. Mac H. Wallace.

On Place and Preacher, Rev. Edward Curran, Rev. E. S. Bollinger, Deacon J. K. Abbott.

Program, Rev. Daniel Staver, Rev. H. L. Bates, Rev. E. S. Bollinger, Mrs. Walter Hoge.

Christian Endeavor, W. C. Dletcher, Rev. G. W. Nelson, Miss Daisy Curtis.

Auditing Committee, C. L. Fay, F. McKercher.

Foreign Missions, J. S. Bishop, M. D., Rev. D. B. Gray, Mrs. B. S. Huntington.

Publication, F. R. Cook, C. H. Gaylord, Rev. Daniel Staver.

Resolutions, Rev. D. B. Gray, B. S. Huntington, Rev. J. J. Staub.

Nominations, Rev. Cephas F. Clapp, Rev. J. L. Hershner, Rev. Edward Curran.

The first business of the afternoon was the annual meeting of the Oregon Home Missionary Society, with Charles L. Fay, president, presiding. "Loyalty to Our Great Commission," was the general topic. Supt. Clapp presented his annual report, which gave a review of the work among the missionary churches of the State. From this the following items were gleaned: Twenty-four missionaries were employed during the year. They served 46 churches and out-stations; 41 Sunday-schools were under their pastoral care; in which were gathered 2,558 pupils; also 24 Christian Endeavor Societies, with 414 members. Two new churches were organized during the year, and one parsonage was built. Over 300 new members were added, 230 of whom by confession. Emphasis was given to the satisfactory growth of the missionary spirit. Four ministers had left active work for secular employment on account of failing health, with the expectation of resuming pastoral work in due time.

The following resolutions were passed in memory of the late Hon. I. A. Macrum:

Whereas, The Hon. I. A. Macrum, for many years treasurer of this Society, and always taking an active interest in the welfare of our Congregational Churches, has been called hence to the larger activities of the life to come: therefore be it

Resolved, That we deplore his loss and shall greatly miss him as one whose excellent spirit, wise counsels, and strict integrity endeared him to his associates.

Resolved, That we have lost a valuable Christian worker, who, by his presence in many of our churches, conducting services in some of them when there was no pastor, and always ready to speak encouraging, helpful words whenever opportunity offered, has strengthened the cause of Christ in many ways.

Resolved, That we cherish the memory of his genial presence and helpful services in many of our associational gatherings in the past; and that as a citizen, neighbor, church member, friend, husband and father, he has left the impress of a noble Christian manhood upon a large number of loyal friends.

Resolved, That we tender to the bereaved family our warm sympathy in their sorrow, and commend them to the loving care and comfort of our Heavenly Father.

Resolved, That a copy of these resolutions be spread upon the minutes of this Society and of the Association, and also be sent to the family of the deceased, and to The Pacific, San Francisco, for publication.

The Home Missionary Society closed by electing the following board of trustees: Rev. D. B. Gray, Rev. Elwin L. House, J. B. T. Tuthill, Charles L. Fay, L. S. Andrews, Dr. J. S. Bishop, Rev. F. V. Jones, Rev. Cephas F. Clapp, C. H. Gaylord, W. H. Morrow, S. C. Pier, Rev. H. L. Bates.

At this point Rev. W. S. Holt, fraternal delegate from the Presbyterian Synod of the State, was invited to address the Association. This he did in well-chosen words, and expressed his satisfaction in being the first fraternal delegate from his body to this Association. And in doing so he very clearly set forth the position of the body of Christian workers he represented, that from this time henceforth it would not be a party to forcing the organization of new churches of its polity in fields already occupied.

Echoes from the last annual meeting of the American Home Missionary Society, held in Syracuse, N. Y., June last, was given by Mrs. Frederick Eggert, Portland. Miss Mary F. Farnham, Forest Grove, gave a paper on "Our Debt to the World," Rev. E. S. Bollinger made an address, "Where is 'All the World?'"

Rev. Daniel Staver, treasurer of the Association presented his annual report showing receipts of \$286.20 and disbursements of \$237.95, with balance of \$48.25.

Three members of the American Home Missionary Society were elected, as follows: Rev. Elwin L. House, D. D., one year; George H. Himes, two years; Rev. Daniel Staver, three years.

At the evening session the addresses were as follows: "Loyalty to the Laws of Our Country," by Judge Stephen A. Lowell, Pendleton. "Congregational E'sprit de Corps," Rev. Mac H. Wallace, Eugene.

Superintendent Clapp led the devotional exercises on the morning of the third day.

"Loyalty to the Marriage Vow," was presented by Rev. Richard E. Jones, of Rainier. He deplored the condition which brought so many divorces, thus sapping the very foundations of national life. The causes he said, were three-fold, viz: Want of love, failure to know how to keep house properly, and a very prevalent idea in the minds of many young women that the multiplication table was more respectable than the kitchen table. As chief remedies, he advocated greater care in entering the marriage relation, supplemented by national divorce laws.

Mrs. W. H. Byrd, Salem, read a bright and suggestive paper giving many reasons why Congregationalists should be loyal to their own College.

Prof. James R. Robertson, of the chair of history in Pacific University spoke on "Why We Should Be Loyal to That Institution?" 1. Because of its history; 2. Because of what she represents; 3. Because of her breadth and firmness of her intellectual life; 4. Because of her promise for the future. Her needs—new buildings, new gymnasium and increased teaching facilities. The present outlook is very hopeful. The present enrollment is 40 per cent. larger than at the same time last year. Numbers merely, are not sought. Quality and thoroughness are the watchwords of the institution.

"The Effect of Education on Character" was the subject of a paper by Miss Grace Wold, Eugene.

"Loyalty to Our Ideals" was the subject of an able address by Rev. P. S. Knight.

General discussion upon several of the papers followed. Chief among these were the subjects of divorce and Pacific University. As to divorce, a number declared that nothing but the scriptural reason was a valid cause for marital separation. Others, while desiring to guard the marriage covenant most carefully, were of the opinion that there might be legitimate cause for divorce outside of the scriptural reason.

Pacific University was commended most urgently to all Congregationalists as being worthy of their sympathy and cordial support.

Rev. Edward L. Smith, of Seattle, was made a corresponding member, and was invited to speak on the matter of "Christian Education," which he did briefly.

The Women's Home Missionary Union of the State held its annual meeting in the church parlors, with Mrs. F. Eggert, president, presiding and reading the scriptures and making a few remarks upon the necessity of an infilling of the Holy Spirit as a preparation for true missionary work. Mrs. D. R. Barber offered prayer.

Reports of officers were made, all indicating substantial progress in the major part of the local fields. Officers for the ensuing year were chosen as follows:

Honorary Vice-President, Mrs. Frank L. Warren; President, Mrs. F. Eggert; Vice-Presidents, Mrs. Elwin L. House, Mrs. J. J. Stanby; Recording Secretary, Miss Ada G. Brookings; Corresponding Secretary, Mrs. D. D. Clarke; Secretary of Literature, Mrs. I. F. Tobey; Treasurer, Mrs. Cephas F. Clapp; Auditor, Mrs. A. L. Coke; Secretary Young People's Society, Mrs. D. Palmer; Missionary Evangelist, Mrs. D. R. Barber, Associational Vice-Presidents, Mrs. L. A. Parker, Miss Mary F. Farnham, Mrs. Mac H. Wallace and Mrs. S. A. Lowell.

After a brief devotional service, the general topic of the hour, "Loyalty to God," was taken up. Suggestive papers were presented as follows, by way of discussing the subject: "Loyalty to His Word," Rev. G. W. Nelson; "Loyalty to His Spirit," Rev. I. M. Barber; "Loyalty to His Son," Rev. Edward Curran; "Loyalty to Personal Convictions," Rev. Jonathan Edwards, of Pendleton. He sent his paper, being unable to be present in person.

Rev. W. C. Kantner was elected a fraternal delegate to the Presbyterian Synod of Oregon, and Rev. Howard N. Smith elected a fraternal delegate to the General Association of Washington, which meets in Spokane next week.

Oregon City was chosen as the place for holding the next annual meeting, and Rev. Elwin L. House, D.D., was elected to preach the Associational sermon.

Attention was called to the triennial meeting of the Pacific Coast Congress of Congregational Churches to be held in the latter part of May, 1903, in Seattle, and delegates were elected to represent this Association as follows: Mrs. S. A. Lowell, Rev. W. C. Kantner, Mrs. F. Eggert, Prof. H. L. Bates.

The Communion of the Lord's Supper was observed, Rev. D. B. Gray and Rev. Elwin House presiding at the table.

At the adjournment of the afternoon session a number of the ministers and delegates, by invitation of Rev. P. S. Knight, visited Salem Central Church, with a view of becoming acquainted with the membership and ascertaining the needs of that field of Christian labor.

At 7:30 p. m. a song service was held, after which Rev. Edward Lincoln Smith, one of the prominent pas-

tors from Seattle, Wash., gave an eloquent address on "Loyalty to Congregational Interests on the Pacific Coast." Following this, Rev. Elwin L. House, D.D., the new pastor of the First Congregational Church, Portland, gave an address, his theme being "What the Church of the Twentieth Century Needs."

The following resolutions were passed:

Whereas, Our attention has been called to the matter of erecting a memorial church edifice at Plymouth, Mass., in memory of the founders and defenders of the churches of our order in the United States; therefore, be it

Resolved, That we highly approve of the undertaking, and recommend the same to the attention of our pastors and churches.

Resolved, That we view with great sorrow the active efforts of the liquor traffic to defend and increase the power and influence of the saloon in society, in politics, in the home, and in the community at large; and that we urge upon all good people most earnest endeavors, by total abstinence, by Christian teaching and example, and by the use of all other efficient means the most pronounced opposition to the universally corrupting power of the saloon.

Whereas, Certain Sunday-schools of our denomination, which at times we have aided in various ways, are using literature published by private individuals and concerns other than the C. S. S. and P. S.; therefore, be it

Resolved, That we do not regard such action as in any way expressive of loyalty to our own denomination.

Resolved, That we as a State Association, hereby recommend to all our schools and churches the use of the literature and supplies provided by our own Sunday-school and Publishing Society.

In the closing moments of the 54th annual meeting of the Congregational Association of Churches and Ministers of the State of Oregon, we reverently and joyfully express our gratitude to God, our Heavenly Father, and the Lord Jesus Christ for the evident ministrations of the Holy Spirit in promoting great harmony and loving fellowship in all our counsels and deliverance; Therefore be it

Resolved, That we return to our work with new courage and hope, inspired by the encouraging reports from the various fields of labor and the earnestness of Christian workers, as manifested in this Association in the exceptional quality of addresses and papers presented at our meetings.

Resolved, That we hereby express our most hearty thanks to the members and friends of this church for their cordial hospitality, and to the ladies who provided ideal and bountiful lunches, and to the Rev. Dr. Kantner, the pastor, for his untiring efforts in providing for the entertainment and comfort of the Association. And in this connection we desire to express our tender sympathy to Dr. and Mrs. Kantner in their trial caused by the protracted illness of their little daughter, whose speedy recovery we sincerely pray for.

Resolved, That we warmly commend The Pacific to the members of our church as a superior religious newspaper, urge for it a largely increased circulation among our people.

Resolved, That we tender to the public press our sincere thanks for ample notices of our meetings, and to the S. P. R. R. for reduced fares to those attending our meetings.

The closing address was made by Rev. Cephas F.

Clapp, his subject being "Watchman, What of the Night?" In this he summarized the work of the year and concluded with words of encouragement and sympathy, and congratulated the Association on the bright outlook for the future.

The writer of these lines having attended the Associations for twenty-seven years consecutively, regards this meeting as one of the most inspiring in the history of the Oregon Congregational Churches, and the attendance was above the average. Last year the representation was as follows: Churches, 26; ministers, 17; delegates, 36; total, 53. This year: Churches, 27; ministers, 22; delegates, 58; total, 80. It was remarkable for the attendance of a number from a long distance. For instance, Rev. F. D. Healey came from Condon, 193 miles to the east; Mrs. C. J. Curtis and Mrs. Lash came from Astoria, 153 miles to the northwest, and Rev. G. W. Nelson came from Ashland, 288 miles to the south.

Eugene, October 25, 1902.

Woman's Board of Missions for the Pacific.

The Oregon Branch.

The annual meeting of the Oregon Branch of the W. B. M. P. was held Thursday afternoon, October 23d in the parlors of the First Congregational Church, Salem in connection with the State Association.

The reports of our secretaries, Home and Foreign, were most encouraging.

Letters received by our Foreign Secretary from the missionaries on the field, speak of the hopefulness of their work and also of their needs.

Our Home Secretary finds cause for gratitude in increased interest in the work of the Oregon Branch, and the study of missions on the part of our auxiliaries, many of them having taken up the study of Via Christi. Hence a hopeful outlook for the future.

Our Treasurer's report was most gratifying, showing a large increase in the number of contributing churches and our pledge for the year, \$350, fully met. With this encouragement it was voted unanimously to increase our pledge this year to \$400.

The following officers were elected for the ensuing year: President, Mrs. D. B. Gray, Gen'l Vice-President, Mrs. E. M. H. Thorne; Home Secretary, Miss Lucille McKercher; Foreign Secretary, Mrs. G. M. Parker; Treasurer, Mrs. G. O. Jefferson; Secretary for Young People's Work, Mrs. Walter Hoge; Auditor, Mrs. A. L. Cade; Vice-Presidents, Portland Association, Mrs. L. A. Parker; East Side Association, Mrs. Mac H. Wallace; West Side Association, Miss M. F. Farnham; Mid. Columbia Association, Mrs. S. A. Lowell.

Decision Day November 9th.

From the Central Committee of the International Sunday-school Convention comes a call that should arrest the attention of every Sunday-school teacher and officer, every pastor and Christian worker in the country. We have listened to the summons for Children's Day, for patriotic services, for Rally Day, and our efforts have resulted in encouragement for the workers, and success to the schools. But never has such a call as this gone forth to the workers. Here it is entire.

Whereas, The Golden Text for Sunday, November 9th, next, is "Choose you this day whom ye will serve;" and

Whereas, A conference of eminent Christian workers at Winona Lake Assembly has designated November 9th, next, as a day for special effort in winning souls to Christ; therefore,

Resolved, That the Central Committee of the International Sunday-school Convention, in session in the city of Philadelphia, this nineteenth day of September, nineteen hundred and two, hereby unanimously adopts the suggestion above referred to, and earnestly recommends that special effort be made on the part of pastors, officers, teachers and parents, during the week beginning with the first Sunday in November, next, to persuade our unconverted children and youth to accept Jesus Christ as a personal Saviour, and we further recommend that Sunday, November 9th, be observed as "Decision Day" in all the Sunday-schools of America."

Pause for a moment to consider what that summons means. There are millions of scholars in the Sunday-schools of America, who have been under the faithful and earnest, and intelligent care of teachers of God's word. The summons is for a mighty effort engaging the attention and work of the greater part of this host. It calls to Christian leaders to take a stand for Christian workers to unite, for Christian scholars to marshal themselves, for Christian parents to co-operate all for a definite purpose, to attain a definite result, at a definite time. Our hearts thrill when a community or city is called to revival effort by some great commander in God's army, like Moody, or Chapman. The currents begin to flow, prayer begins to become definite, efforts are concentrated; it means nothing less than a visitation from on high. Multiply that a thousand fold, take it in the magnificent bounds of our beloved country, and the greatness of this summons dawns to increase in brightness as the thought rolls itself through heart and imagination. We no longer feel as if it were a resolution or recommendation from a committee, it is the voice of God sounding through America, "Prepare ye the way of the Lord." It is a divine challenge to receive the promise, "And I will pour out my spirit upon all flesh," Joel 2:28. Our Lord told his disciples what to do before pentecost, Acts 1. Is He not repeating those instructions to His church in this summons? Was ever a nation of workers inspired with such an idea as this? Decision Day, Nov. 9. It is practically setting the date of a second pentecost. Let there be a response on the part of every school to which the Pacific comes. We have prayed long for a revival, now work with one accord for it. Let the rallying cry of all who desire an outpouring of the Spirit be, Decision Day, November 9th.

The attention of the readers of the Pacific is called to the Beginners' Course published by the C. S. S. and P. S. for the Sunday schools. The lessons come in book form for the year. They are especially adapted to children of six years old and under. The lessons are fully illustrated by picture and story, making them both attractive and easy to comprehend. It is the purpose of the Sunday-school Committee to make the lessons easy to learn and easy to teach. With the book are beautifully illustrated cards, 6 in. by 7 1-2 in., one for each corresponding lesson. They are so made that at the end of the year they may be bound together by ribbons, thus forming an attractive booklet. The cost is 35 cents in book form post-paid or 6 cents postpaid in the form of a quarterly. Orders may be sent to the Pilgrim Press, 175 Wabash Ave., Chicago, or through E. J. Singer, Y. M. C. A. Bldg, San Francisco

Oregon Letter.

By George H. Himes.

Two of the churches in the pastoral circuit of Rev. J. M. Dick—Smyrna and Elliott Prairie—were thoroughly renovated during the vacation season, and are now in excellent condition.

The friends of the newly organized Bethel Church, also in the circuit of Pastor Dick, have raised more than \$500 towards the erection of a new church. The building is well under way, and is enclosed. This church is an exception among the churches in Oregon and probably of the coast, at least in recent years, in this wise: It started out with the determination to build its house of worship without asking the C. B. S. for aid, and success has already perched up its banners. To build a church with aid from the Society is well; but to do so without aid is better.

Pastor Kantner of the Salem First Church, organized a promising Sunday-school at Hazel Green, seven miles northwest of Salem on October 12th. This point has been one of his preaching stations for some time.

The Eugene Church has removed its edifice to the lot recently given adjoining its former site, and is now in excellent condition. By this change the building was raised a little, so that two rooms, level with the street, are afforded for social gatherings, lectures, Sunday-school, and prayer meetings. The old lot will become the location of the parsonage, and a very eligible site it is. The erection of a manse is being planned for.

Prof. Joseph Schafer, assistant professor of history in the University of Oregon, is an effective helper in the Eugene Church.

Rev. Mac H. Wallace read his resignation at the service this morning, to take effect November 30th. He will go to Detroit, Michigan, having accepted a call from the church where he first began his pastoral relation. As this change was announced many of his people heard the words with moistening eyes. The departure of Mr. and Mrs. Wallace from Eugene and from the State is a positive loss to the Christian forces of Oregon, and particularly to this city, where he was coming to have an influence for good in all phases of life second to no other minister here. But changes of this character must needs be. One thing is very gratifying, and that is that as the departure of Mr. Wallace was not for any want of harmony in any sense. The church is in fine condition for some equally strong man to take up and carry on a important work. And this field demands a first-class most important work. And this field demands a first-class man.

Inland Empire Letter.

BY IORWERTH.

The Pilgrim Church, Spokane, celebrated its 12th anniversary last Sunday. It was organized with five members at a time when there was promise of rapid growth in that part of the city. But the expectations were not realized, consequently the growth of the church was slow for several years. It worshipped in rented buildings for five years of its history.

For several years during the pastorate of Rev. J. Edwards, the preaching service was on Sunday afternoon as he had two other fields under his charge, viz: Hill-yard, Pleasant Prairie and Trent, the two former having grown into comparatively strong churches. Two years ago Rev. T. W. Walters succeeded Mr. Edwards as

pastor and soon a movement was inaugurated to build a new edifice in a new location. It had been needed for some time especially to accommodate the rapidly growing Sunday-school. Since the completion of the new building with the old one attached to it for Sunday-school purposes, the church has enjoyed great prosperity in all its departments. There is promise of rapid development in the near future under the vigorous and and wise leadership of Pastor Walters.

The new parsonage at Deer Park is described as one of the most commodious houses in the town. It is just like the Deer Park church people to do a thing well when they do it.

The church at Pendleton has arranged a course of lectures on the University extension plan by the professors of Whitman college. Professor W.D. Lyman will lecture on "Webster the Orator," and "Lincoln the Statesman," Prof. Anderson on "Delphi," and Prof. B. H. Brown on "Bacteria."

Rev. O. F. Thayer is giving stereoptical views with his Sunday evening sermons at Wardner, Idaho, and drawing large audiences.

The Coeur d'Alene.

The work of our churches is moving along steadily and satisfactorily. Rev. O. F. Thayer is so pressed with duties at Wardner, Kellogg and Government, that he has been compelled to engage an assistant pastor in the person of Miss Sherman of the Moody Institute, Chicago. Kellogg church has prepared articles of incorporation and hopes soon to procure a site for a church. A fellowship meeting of all the churches and Sunday-schools is to be held at Wardner on November 5th and 6th.

Wallace church has filed articles of incorporation and hopes to begin the erection of a church early in the spring. The pastor has planned to exchange with Rev. George R. Wallace, of Westminster church, Spokane, for one week and they are to hold special services at each place.

The Burke church has received a beautiful silver communion service from a member of Dr. Kingsbury's former church, Bradford, Mass. The Ladies' Guild gave a social recently from which they realized enough to purchase an organ.

Rev. A. R. Johnson, our Sunday-school missionary, reports a boom in religious work as well as in mines at Murray. A Sunday-school of twenty-six members was organized on the 19th. The Episcopalians have surrendered the field and negotiations are being made for the transfer of the Methodist church to the Congregational. Now that we only have work there, the people are very anxious for a resident pastor and they should have one.

At Mullan the pastor's training class is studying Rev. W. J. Mutch's "Christian Teachings." Much interest is shown in the work and out of this class we expect many to unite with the church in the near future. A. Hallow's social will be given under the auspices of the C. E. Society.

Plans have been completed for a series of special services to be held in all of our churches during this winter. They are to be conducted by the local pastors assisting each other. We pray for God's blessing upon our efforts.

Prospector.

Washington.

Spokane, Pilgrim.—Eleven members were added to Pilgrim church, Spokane, at the last communion, six on confession and five by letter. The church observed the 12th anniversary, Sunday, October 19th, 1902.

Sprague.—Five members were received into the church at the October Communion, making fifteen in all, under the pastorate of Rev. G. H. Wilbur, since May 1st, seven on confession of faith and eight by letter. We have a vested choir that is a new addition to the church. The members were robed for the first time October 5th. The church attendance is increasing, the congregation numbering some three hundred last evening. The question of a free reading room was agitated last evening by the pastor; something that is very much needed in good work under Mr. Wilbur's leadership.

President Eliot on the Public Schools.

[FROM CALIFORNIA CHRISTIAN ADVOCATE]

President Charles W. Eliot of Harvard University in an address before the Connecticut State Teachers' Association brought some important matters to the attention of the public school teachers and for this he has been widely heralded over the country as arraigning the public school system.

The sum of President Eliot's argument is that popular education has not met the moral expectations of society. If popular education had fulfilled its promises to society a generation of men would have been produced that would have put away by legislation the vices everywhere prevalent. In speaking of the moral disappointments of popular education, he says:

"For more than two generations of men we have been struggling with the barbarous vice of drunkenness, but have not yet discovered a successful method of dealing with it. The legislation of the states has been variable, and in moral significance uncertain. In some of the states of the Union we have been depending on prohibitory legislation, but the intelligence of the people has been insufficient either to enforce such legislation or to substitute better. This is an accusation not against the moral disposition of the majority of the people, but against their reasoning power, and it is precisely that reasoning power which good schools ought to train."

In the same way he blames the system with the gambling vice so rampant in the United States which he characterizes as an "extraordinarily unintellectual form of pleasurable excitement," scarcely above that of the savages. The low sense of moral obligation in the use of the franchise, the low taste in patronizing the dailies that do but little else than exploit vice, the lower taste exhibited in patronizing the theatres, the cruelties and barbarities connected with labor strikes, all pass under review and this distinguished educator is disposed to conclude that this low moral tone is due to the lack of cultivating the moral sense in the public school. Certainly much that President Eliot here says is vitally true. The remedy so far as it relates to popular education is in the moral character of the teachers. They must be absolutely above these vices. They must also have greater freedom in teaching virtue. Saloon men are sometimes on the school boards. The wicked political trickster and wire-puller is everywhere in evidence. What show has a principal to keep his place and take a positive stand against racetrack gambling when perhaps the chairman of the school board owns and bets on horses? The same is true in regard to the question of drunkenness.

President Eliot takes notice of a great difficulty: "This country," he says, "is assimilating people from all over Europe and it is the American school which effects the greater part of the assimilation. No other schools and colleges in the world have such a task. It is this difficulty which so retards the success of the new efforts to teach the English language and literature in the public schools.

"The life for which the American schools should now prepare their pupils is an utterly different life from that for which the schools were preparing children forty years ago, or even twenty years ago."

All this and more is true. While we are glad President Eliot has spoken at the same time we think the public school system is and has been through all the years heavily handicapped in doing its great work. We have no idea that sheer intellectual training will change the individual character yet the teacher in the public school does impress more powerfully the moral principles upon the mind, heart and will of the youth than all other public agencies combined. President is right in strongly calling the attention of the teachers to the necessity of enforcing high moral convictions.

The Friars' Future.

[From "The California Christian Advocate."]

"Harper's Weekly" quotes Governor Taft as saying in his recent Manila speech: "In view of the unwillingness of the Vatican to enter into a contract for the definite removal of the Spanish friars, the Secretary of War was unwilling to enter into a contract obliging the Philippine and American governments to pay the indefinitely large sums asked as indemnity for the possessions of the friars, without further investigation, and preferred to recur to the original method of settlement proposed by the Vatican—that is, through an apostolic delegate, who should visit the Islands with authority to sell the lands, to settle the rentals due, and to agree upon the question of charitable and educational trusts. This basis has been agreed to, and negotiations were to be continued in Manila after all the data necessary had been submitted by the representative of the Church to the government. The negotiations upon many of the issues were only begun, though the sale of the friar's lands had been approved, and the question of the return of the friars to their parishes was completely in the hands of the people of each parish, who would have to settle it for themselves, and abide by the result."

Washington Letter.

By I. Learned.

The 14th annual meeting of the General Congregational Association of Washington convenes in its annual session on the 28th to 30th of the present month with the Pilgrim church, Spokane. The general topic in the program presented by the Committee is "The Church We Love."

Doubtless a full report will be sent The Pacific for its next issue.

Following almost immediately the adjournment of the State Association will come, on November 1st and 2d, the assembling of the Yakima Association at Sunnyside in Yakima County and on the 17th November the joint meeting of the Northwestern and Tacoma Associations will gather at the 1st church, Tacoma.

Rev. S. M. Freeland has supplied the Edgewater church of this city for three Sabbaths in October but

this week, with Mrs. Freeland, has gone to Portland, Maine, to supply for six months one of the churches of that city.

Rev. D. W. Cram, who has been more than two and a half years at Valdez, Alaska, where he gathered and organized the Endeavor Congregational Church of that city and within a few months led the people in the erection of a fine church building, has just reached Seattle on his way to Minnesota and the East on a well-earned vacation of three months. Mr. Cram speaks of the outlook for the town and of our church in a very hopeful way. Rev. Geo. L. Horsford, a recent accession to our Congregational ranks and now a member of Plymouth Church of this city, has gone to Valdez to take charge of the church in the absence of Pastor Cram. Mrs. Cram came to Seattle some two months since and has gone to Minneapolis.

The new church at Machias, is progressing finely with their new house of worship. Their pastor, Rev. R. H. Parker, has also charge of a new church of about twenty persons gathered at Hartford Junction. As soon as lots can be secured, a church building will also go up at that point.

Church dedications are likely to come thick and fast in the near future. That at Trent in Spokane County, on the 26th inst., at McMurray, Skagit County, on Nov. 16th, Priest River, Idaho, on the 23d and at Touchet, Walla Walla County, on November 30th.

Our Seattle Missionary Society have voted to take charge of the erection of a chapel for the Dean St. Mission and hopes to have this ready for occupancy by December 1st. Rev. J. T. Nichols, the new superintendent of our city missionary work, is finding many openings for Sunday-schools and for the gathering of churches, into each of which he is carefully looking and it is probable that these opportunities will be availed of as fast as the resources for their care can be found. Seattle, Oct. 24th.

Church News.

Northern California.

San Francisco, Park.—"Christ in Art," is being presented at the Sunday evening services with the use of the stereopticon. There has been a large increase in the attendance.

Pescadero.—Mr. G. W. Thompson, one of the trustees of the church died on October the 13th. Funeral services were conducted by Rev. E. Hoskins of Guerneville, our former pastor.

Oakland, Pilgrim.—Prof. C. S. Nash began last Wednesday evening to give a series of six lectures on Congregational church history and polity. One lecture will be given each Wednesday evening.

Fruitvale.—The Christian Endeavor Society of this church entertained the Alameda County Missionary Union of the Congregational churches recently. Supper was served and addresses were given by Mrs. E. S. Williams and Rev. J. M. Alexander.

Lodi.—Rev. G. H. D'Kay has been giving a series of evening addresses on "Some Peculiar Books of the Bible," such as "Revelations, Daniel, Jonah and Ecclesiastes," studied in the light of modern scholarship. The attendance at these services has been good, and much interest manifested in the study of these books.

Rio Vista.—On one of the evenings of our church festivals last week, Rev. William Rader delivered his

lecture, "Uncle Sam, or the Reign of the Common People." The evening was stormy; but the attendance was good and the audience was very enthusiastic. Our large Masonic hall would have been crowded to hear the lecture if the weather had been pleasant.

Etna.—The pastor is preaching a series of special Sunday morning sermons to Christians. A small-pox and diphtheria scare is just now affecting our meetings. Scarcity of lumber will probably necessitate postponing repairs on the parsonage till spring. An election service has been arranged for the Sunday evening preceeding election, November 2. This winter our evening service will be a union meeting with the endeavorers.

Southern California.

Paso Robles.—Two were received by letter at the last communion. Sunday Rev. J. S. Maile was with us both morning and evening and an offering of \$8.15 was taken for Home Missions.

San Miguel.—The church and parsonage here received two coats of needed paint and the church will be furnished with pews. The church has been brought by removals to a resident membership of only seven, but it has no doubt, no debts, pays as it goes, and is determined to maintain its work. Rev. J. L. Maile preached Sunday and an offering of \$1.50 was made for home missions.

Avalon.—The delegates from this church passed on some of the good things from the Ventura Association. On Sunday evening, October 19, Mrs. E. J. Whitney read interesting "notes" from the Association, Deacon Whitney spoke upon "Association Impressions" and the pastor upon "Association Lessons." The girls of the intermediate department of the Sunday-school have been organized into a "Girl's Guild."

Perris.—Rev. George F. Mathes is giving a fifth series of Sunday evening sermons on "Great Religious Leaders." Special topics as follows: 1—John Huss, the Moravian; 2—Martin Luther, the Lutheran; 3—Huldreich Zwingli, the Reformed; 4—Thomas Cranmer, the Churchman; 5—John Knox, the Presbyterian; 6—John Calvin, the Calvinist; 7—Ignatius Loyola, the Jesuit; 8—John Wesley, the Methodist; 9—Jonathan Edwards, the Congregationalist.

Highland.—Highland has just closed a series of evangelistic meetings conducted by Rev. J. D. Habbick, some time pastor of the First Congregational Church of Los Angeles. Mr. Habbick's sermons were strong and convincing and his theology safe. The results were good both in conversions and the quickening of the indifferent. Mr. Habbick made many friends in the community and his ministrations here have been especially encouraging and uplifting to the Christian people. One thing worthy of mention was the absence of crank notions and objectionable slang on the part of the evangelist.

Long Beach.—The new edifice was opened for service Sunday, October 12. Twelve persons were welcomed into fellowship. At four o'clock the same day the dedicatory sermon was preached by President Gates of Pomona College. The total cost of the new structure was about \$7,000. The parsonage has been moved and remodeled and connected with the church building by lattice work. The new building is the most complete and imposing house of worship in Long Beach. It is the old Mission style of architecture, although the seating capacity is only 350, the rooms can be thrown together so as to seat more than twice that number.

The Home Circle.

The Loom and Web of Life.

Life's moving web is woven fast
In sunshine and in tears;
The woof made up of incidents
Adorns the warp of years.
The flying shuttle plays the part
Of moments as they go;
The warp affixes all the scenes
Now moving to and fro.

And living nature is the loom
That throws with wondrous will
The flying shuttle day by day
With such unerring skill;
And in and out with canny knots
The varied meshes run,
As colors blend in magic tones
Interwoven one by one.

But far above all nature's realm,
Beyond her wide command;
Divine intelligence controls
The forces of that hand;
He shapes the mottled web of life,
Its sunshine and its shade,
And bears away the lengthened roll
Which his own hand has made.

But by and by, when nature throws
Her long last thread of tears,
The woven web complete and wound
For all the coming years.
Then, yonder, where the deeds are
known,

Where faith is changed to sight,
The scenes of life on earth will be
All woven into light.

—Rev. John O. Foster in *Northwestern Christian Advocate*.

The Power of Cheerfulness.

There was but one mountain in the region and, of course, all the young people whom the summer brought to the beautiful lake country round about, had to climb it before they left. One day when a party was planning the excursion, a new member asked to be included—a lady of over sixty who had wrenched her ankle some weeks before and had scarcely walked since. The young people looked at each other in perplexity.

"We'd so love to have you, dear Mrs. Archer," one of the girls explained, "you know that; only do you think it's safe, with that ankle?"

The little lady nodded, resolutely. "I'll not give you a bit of trouble," she promised; "I'll take care of that. You just let me have my way. I haven't climbed a mountain for years and I'm just eager to try!"

So when the party started the next morning, Mrs. Archer was merrily established in the midst of it and all the long drive her gayety was unfailing. When finally they reached the place where the ascent began, she had her plans all ready.

"I don't want anybody to wait for me," she said. "I've got my eyes—I'm not going to miss the path. I'll just come along my own way."

They couldn't consent to that, but one or two volunteered, unknown to her, to climb more slowly with her. Afterwards they declared that they had the best of the whole trip. Such an unconquerable little woman she was! Again and again, when her ankle compelled her to stop, she would face about on them, her eyes shining with delight.

"I'm not tired a mite," she would declare. "It's just beautiful."

All the way up and, more difficult still, all the way down—it was the same—everything was beautiful. The driver said afterwards that it was the merriest party he had ever carried. And it was all because one woman's unfailing cheerfulness infected everybody. She was not a brilliant talker at all, but she could enjoy and that was better.

In his delightful essay on "Talkability," Dr. Van Dyke interprets gayety—one of Montaigne's requisites for good conversation—to mean "cheerfulness; the temper which makes the best of things and squeezes the little drops of honey out of thistle blossoms." In illustration, he tells of riding once with Lady Graygown through a cold rain storm, in an open carriage, over fifteen miles of the worst road in the world, and yet, so cheerful were her ejaculations—the only form of talk possible under the circumstances—that they arrived at their destination as warm and merry as if they had been sitting beside a roaring campfire.

Do not the two incidents hold some comfort for those to whom speech is not easy? Power over words is a gift to be desired, but one who lacks it need not despair. Mightier yet is the power of a joyous spirit. Who holds this charm—and none need lack it who will to have it—blesses every life he passes on the way.—Ex.

Learn to Admire Rightly.

"To be governed by our admirations rather than by our disgusts," says Dr. Van Dyke, "should ever be our resolve."

That we may be governed by our admirations we must escape from the control of our disgusts. There are two ways of doing this and, like Huxley's paths to truth, they both "meet at the top." One is to forget our dislikes and the other is to have no settled, unchangeable disgusts. Unfortunately, to a mind not fully under the guardianship of the great and mellowing power of a love which envelops all, and which is full of charity for all, an honest disgust is pertinacious in its grip. For this reason it is always easier to say, "Let us forget" than actually to do so.

The thought we cherish becomes custom, and custom, sooner than we think, becomes a fixed habit. The attitude of every individual mind, whether cynical, critical, narrow or severe, or full of love

and charity, is the prime factor in the justice or injustice of opinions.

As there is seldom anything which is wholly admirable, so there is not often anything which is unqualifiedly disagreeable or disgusting, or which is not in some way amenable to mitigation.

It would be well then to investigate dislikes, and learn if, perchance, they are quite as sane as they are deemed. Applying the great and benign thought of charity to our disgusts as well as to our admirations will but enhance the charm of the one and lessen the dislike of the other. The man of science says there is no cold; that which is called cold being simply a low degree of heat. May it not be then that, tempered by a tolerant spirit, there is no dislike, no disgust (that is, of course, outside of those things which are intrinsically wrong because of their infringement of some moral principle), but simply a greater or a lesser degree of admiration?

At all events a tendency toward a more charitable consideration of the real merit or demerit of those things which are unpleasant will give us more completely to the government of our admiration, and at the same time will lift us above petty animosities, small envies and groveling ambitions, and beget within us a spirit of loving forbearance and an ardent resolve to see the best of all which is presented to us in the shifting scenes of life. It will help us to be not eager to detract, but quick to praise; it will aid us to remember that oftentimes things judge us instead of submitting themselves to our judgment. The fine picture, the great book, the splendid poem, are never pleasing to those who have not the ability to appreciate and enjoy them, and it is to such persons that we may generally look for words of criticism and detraction. They are not able to admire; therefore they criticise. The critical spirit is inseparable from intellectual culture. It comes from knowing the best things and having in our minds a standard of comparison, but it is not sufficient simply to be able to distinguish what is good. What we need to cultivate is enthusiasm for what is excellent in life, literature, art and morals. It is this love and appreciation that yield happiness and enable us to grow and broaden and develop all the higher capacities of our minds. Somewhere Thackeray says: "Learn to admire rightly; the great pleasure of life is in that." Let us accept the truth of his words.—Frances Worden, in the "Ledger Monthly."

A clergyman was surprised one day to receive a basket of potatoes from an old woman in his parish, with the message that, as he had remarked the previous Sunday that common taters (commentators) did not agree with him, she had sent him some real good ones.—Our Dumb Animals.

Boys and Girls.

Which

"If words
Were birds,
And swiftly flew
From tips
Of lips
Owned, dear, by you;
Would they,
Today,
Be hawks or crows?
Or blue,
And true,
And sweet? Who knows?"
"Let's play
Today
We choose the best;
Birds blue
And true,
With dove-like breast!
'Tis queer,
My dear,
We never knew
That words,
Like birds,
Had wings and flew!"
—American Mother.

Nine Things to Remember.

1. Remember that everything that is alive can feel. Sometimes there are too many insects, and they have to be killed. When they must die, kill them as quickly and mercifully as you can.
2. Remember that cruelty grows like other sins, if not checked.
3. Remember that to take pleasure in seeing animals hurt or killed shows something terribly wrong in our nature.
4. Remember your pets—if you keep any—and see that they do not starve while you live in plenty.
5. Remember that cats and dogs want fresh water always where they can get at it.
6. Boys who drive donkeys or horses should remember that they must go slowly when they have loads to drag, and that the poor animals are made of flesh and less able to work. Angry words frighten and wear them out. Use the whip as little as possible, and encourage them with kind words.
7. When you feel inclined to throw stones at living creatures, stop and think: "How should I like to be bruised, and to get my bones broken 'just for fun?'" The boy who hurts or teases small, weak animals, robs nests, or gives pain to gentle creatures is a coward.
8. Remember that the girl who wears feathers in her hat, taken from a bird killed on purpose, is doing a cruel thing.
9. Remember that every kind deed we do, and every kind word we say makes us better than we were before.—Youth's Companion.

Cecily's Express Package.

EVA A. MADDEN.

"Cecily," said her papa, one May afternoon, "there's an express package for you out front on the lawn."

"For me?" cried Cecily, beginning to smile; for all afternoon she had been wishing for something to amuse her.

She bounded away, almost treading on Kitty Clover, who was enjoying a dust-bath on the drive.

"Why, where is it?" she asked, after searching lawn, porch, parlor and hall.

She ran to the gate, thinking that perhaps her father had left it there, to be brought to the house in a wheelbarrow.

But no, there was no box at the gate.

"I can't find it, papa," she announced, appearing in the garden, where Mr. Carter was at work on the strawberries. "I've hunted everywhere. You're just fooling me."

Her father laughed, a twinkle in his eye.

"Mamma," he called, "come and help Cecily find her package."

By and by both Cecily and her mother returned to the garden.

"Really, Henry," said Mrs. Carter, "there is no package."

"It's plain that I have the best eyes of the family." And he left his berries, and led the way to the lawn. He stopped just under a great maple shading the lawn. "There!" he said, and pointed upward.

From the limb above them hung a bird's nest, shaped like a long pouch, and fastened tight to the limb with stout horse-hairs.

The wind was swaying it to and fro, and above it fluttered two birds, one glossy black on the head, throat and upper part of the back, its wings edged with white, and all under the breast and about the tail orange-color shading to flame; the other, yellowish-olive, with dark brown wings and quills margined with white.

"O papa!" cried Cecily, and "O Henry!" cried her mother. For dangling by a string which was woven into the nest was an express-tag labeled: "Miss Cecily Carter, Pewee Valley, Ky."

"I remember dropping that tag when I opened Cecily's present from Aunt Mabel," explained Mrs. Carter. "We looked at the things on the porch, you remember."

"And those darling orioles have just put it on that nest, and now it's my very own!" And Cecily jumped up and down in her glee.

"Nobody ever had such an express package before in all their lives, did they, papa?"

"I think not, Cecily. Keep your eye on it now, and see what will come out of it."

And she did. From an upper window

she could look directly down upon the nest, and by the help of her mother's opera-glasses she discovered that the package was far from empty. The mouth of the nest, however, was partly closed, for fear of hawks, and she could not count the eggs. They were whitish, and marked with scrawls of dark brown. Day after day she watched, until at last the nest was filled with white orioles.

"Papa," she said one day, "a papa bird has to work as hard as a real papa—harder, too; for those baby birds just swallow from morning till night. They eat grubs and worms, flies and caterpillars; and today I saw mamma oriole give one of them a cocoon. The moment she touches the edge of the nest, their mouths go open like traps."

Mrs. Carter persuaded Cecily to write down all her discoveries about the birds in a little blank book, and her papa drew a picture of the nest on one of its pages.

Cecily watched her package faithfully until the small orioles made their start in the world. Then she came in grief to her mother.

"That ends the express package," she said. "It was the nicest anybody ever sent me; only I wish it had lasted longer."

"Why not study other birds?" inquired her mamma. "I'll tell you what we'll do, Cecily. I will buy you a nice book about birds, and lend you my glasses, and you can find out about the oriole's friends and neighbors."

Cecily was delighted.

"You know," said her mother, "that express packages are always coming from Mother Nature. They don't often have express-tags on them, but they are just as interesting. But come, Cecily, let us find papa, and he will get the nest for you, and you can keep it for a curiosity."

When Cecily had it in her hand she found that it was woven with wonderful skill. Bits of string, threads and some gay yarn were woven in with shreds of bark and stalks of milkweed.

That afternoon her mamma read her some pretty verses about the orioles and their nest. When she ended Cecily gave a long sigh.

"Mamma, that was the very finest express package I ever saw—more things came out of it."—Primary Education.

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And if we, too, are among the
volumes, who are our readers?
Our family circle, our neighbors,
our friends? Some of us have kind
and indulgent readers, who study
the fair pages and miss out the
blots. Some have severe critics,
and most have at least a critic or
two.—Rev. E. W. Leachman.

There will come a time, my
friend, when you will give God
praise for the marring of some
fond earthly plan.

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The Heart Makes the Wish.

Two little Indian boys, to whom
the missionary, going back and
forth across the plains on his er-
rands of love, was a familiar figure,
were talking the other day as to
what they would like to be and to
do when they were men. One ex-
claimed:

"I wish to be a preacher. Then
I'd go and tell everybody all the
good things I know."

The other hesitated for a while.
It seemed to him the very best
wish had been made. But sudden-
ly his face brightened, and his shrill
little voice rang out with a note of
triumph:

"I wish I could be a horse and
buggy; I'd carry the preacher to
tell the good things."

Those who heard it didn't laugh.
They knew the earnestness of the
heart from which it had come—a
heart willing to be anything or to
do anything so that the "good
things" might "go" to others. Will-
ing to be even the preacher's horse
and buggy if he couldn't be the
preacher.

The heart will make the wish.
Whatever is in it will come to the
lips, and make itself felt and seen
in deeds of love and usefulness, or
to the contrary. And I have no-
ticed that whenever the heart is
running over with earnest desire
the one to whom the heart belongs
is not only wishing all the time to
show the love, but is willing, like
the little Indian boy, to do any-
thing, however humble, to prove its
sincerity.—Exchange.

Good advice frequently offends.

The late Dr. Dashiell was fond
of telling the following story on
himself: Preaching on one occa-
sion at his old home, an old col-
ored man, who had taken care of
him when he was a child, was de-
lighted with the sermon. At the
close of the service he shook the
Doctor warmly by the hand, and
said, "Larry, you's a good preach-
er; you's a soundin' brass an' tink-
lin' cymbal."—Selected.



The diver dies without air to
breathe. The consumptive dies
without lungs to breathe the air,
or of lungs rendered incapable of
breathing by disease. The blood
as it flows in and out of the lungs
indicates the consumptive's pro-
gress. As the lungs grow weaker
less oxygen is inhaled and the
blood changes from scarlet to pur-
ple. Oxygen is the life of the
blood as the blood is the life of
the body.

The effect of Dr. Pierce's Gold-
en Medical Discovery upon weak
lungs is to strengthen them, to en-
able the full oxygenation of the
blood, arrest the progress of dis-
ease, and heal the inflamed tis-
sues. Lung diseases have been
and are being cured by "Golden
Medical Discovery," in
cases where deep-seated
cough, frequent hemor-
rhage, emaciation, weak-
ness, and night-sweats
have all pointed to a fatal
termination by con-
sumption.

"Some years ago I
was almost a help-
less victim of that
dread disease—con-
sumption," writes
Mr. Chas. Fross,
P. M., of Sitka,
White Co., Ind. "I
was confined to my room for several months;
my friends and neighbors had given up all hope
of my recovery, until one day a friend advised
me to take Dr. Pierce's Golden Medical Discov-
ery, and after I had taken the contents of the
second bottle I began to improve. After taking
six bottles I was, I honestly believe, delivered
from the grave and entirely cured. I am now a
strong and hearty man."

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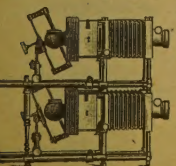
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Gleanings.

When William Tyndale was giving his best efforts to the translation and circulation of the Bible, the moving cause of the opposition to him was the fact that when the people could read the Bible, they would be able to compare the licentious lives of the Romish clergy with its laws; and the forces of evil today are well content when professing Christians live with a practically closed Bible.

Communion with God we must have. We must talk much to him in prayer; but we must not forget the immense importance of the systematic, careful, and p-ayerful study of his Word. Upon this our faith, our prayer-life and our intelligence as Christians must rest. We must open our Bibles. More, we must read them, get the meaning of the deep things of God and so interweave them into our lives that they become not only beautiful in the sight of him who is our Master, but forceful in our strife with evil.—Epworth League.

How Christ is Precious.

Dr. Stalker tells of a minister who was once visiting in a home where there were several children, and with whom he was talking about the Lord Jesus Christ. He repeated to them the verse from the Bible which says, "To you, therefore, which believe, he is precious." Then he asked them what the word "precious" meant. None of the children were able to answer, until it came to the turn of the youngest, who said, very sweetly, "Mother is precious; we cannot do without her," and then hid his face in his mother's lap.

This is how Jesus is precious. We cannot do without him. We need him as our Savior, for he is the only one who can save us from sin and death.—Apples of Gold.

Blessed is the man that maketh the Lord his trust.

Candor looks with equal fairness at both sides of a subject.—Noah Webster.

TEARING DOWN SIGNALS does not delay storms. Opium-laden "medicines" may check coughing, but the cold stays. Do not trifle; when you begin to cough take Allen's Lung Balsam, free from opium, full of head-ling power.

Saved by a Loss

A fresco artist, standing on a high scaffold, had given the finishing touches to his work, and wholly absorbed in the realization of the vision of beauty he had held so long in his soul, he began stepping backward, when a brush flew swiftly by his head, striking and marring his work, causing him to run slightly forward. One more step backward and he would have been cruelly mangled on the timbers a hundred feet below.

It spoiled the art, but saved the artist. Of course, the artist didn't understand. Of course, he was filled with wrath for the moment. The artist "saw only in part." When he saw "the end from the beginning" his wrath gave place to the deepest gratitude to the kindly hand that threw the brush.

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